

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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SOCIALISTIC NOTES.

Labor troubles are rife among our Canadian neighbors.

Henery Ward Beecher gives as a prime maxim of good health: "Select a good father and mother to be born from."

It is reported that Rev. H. Eastman, a chief instigator of the persecution which raged thirty years ago in the little town of Putney, Vermont, against John H. Noyes and his followers, and who subsequently wrote a book entitled "Noyesism Unveiled," has recently been expelled from the Methodist church and conference for preaching unsound doctrines.

The situation at Fall River, Massachusetts, has not materially changed. The "strikers" hold out, and are supported by workmen in different parts of the country. The mill-owners have obtained spinners from other places, and some of the mills are now running, but it is claimed by the "strikers" that the work is poorly done, and that the mill-owners will have to come to their terms sooner or later.

Something more than a year ago Congress authorized an inquiry into the condition of workmen in Europe; instructions were issued to the United States consuls in Europe to report "the rate of wages usually paid to laborers of every class, but with more particular reference to agricultural laborers, mechanical laborers, and those upon the public works and railways." They were also instructed to ascertain "the cost of living to the laboring class, or the prices paid for what may be termed the necessities of life;" they were further required to furnish, "so far as practicable, a comparison of present rates with those prevailing during the past five years, both as to wages and cost of living." The returns from the consuls have been tabulated and published by Secretary Evarts in a Report, from which the following instructive tables have been condensed:

Average Weekly Wages Paid in Cities of Europe and the United States.

	Brussels.	Bordeaux.	Dresden.	Liverpool.	New York.
Bricklayers.....	\$6.00	\$4.80	.....	\$9.25	\$12.00 to \$15.00
Carpenters and Joiners..	5.40	5.00	\$3.75	9.00	9.00 to 12.00
Gas-Fitters.....	5.40	.....	.....	7.80	10.00 to 14.00
Masons.....	6.00	5.40	3.75	8.70	12.00 to 18.00
Painters.....	.....	.....	.....	8.50	10.00 to 16.00
Plasterers.....	5.40	.....	.....	9.72	10.00 to 15.00
Plumbers.....	6.00	6.00	.....	9.00	12.00 to 18.00
Bakers.....	6.00	4.80	3.50	.....	5.00 to 8.00
Blacksmiths.....	6.00	4.80	4.00	8.90	10.00 to 14.00
Bookbinders.....	6.00	4.80	2.00	8.00	12.00 to 18.00
Butchers.....	6.00	6.00	4.60	.....	8.00 to 12.00
Cabinet-makers.....	4.80	.....	.....	8.00	9.00 to 13.00
Coopers.....	6.00	8.00	.....	8.75	12.00 to 16.00
Coppersmiths.....	6.00	.....	4.75	8.90	12.00 to 16.00
Cutlers.....	5.50	4.20	4.00	.....	10.00 to 13.00
Engravers.....	6.00	.....	.....	.....	15.00 to 25.00
Horseshoers.....	6.00	4.80	.....	8.50	12.00 to 18.00
Millwrights.....	.....	.....	.....	7.70	10.00 to 15.00
Printers.....	6.00	3.00	.....	10.50	8.00 to 18.00
Saddlers and Harness-mk's	4.80	4.80	.....	7.30	12.00 to 15.00
Shoemakers.....	6.00	4.20	2.00	8.75	12.00 to 18.00
Tailors.....	6.00	4.80	3.00	.....	10.00 to 18.00
Tinsmiths.....	4.80	4.80	3.00	7.50	10.00 to 14.00
Laborers, Porters, etc....	3.50	.....	2.50	5.82	6.00 to 9.00

Average Cost of Food in the same Cities.

	Brussels.	Bordeaux.	Dresden.	Liverpool.	New York.
	Cents.	Cents.	Cents.	Cents.	Cents.
Bread.....	4 to 5	3 to 4	7	3½ to 4	4 to 4½
Flour lb.....	.....	.....	8	3½ to 5	3 to 4
Roast Beef....	20	20	24	22	12 to 16
Soup do.....	16	16	18	16	6 to 8
Rump do.....	18	18	19	19	14 to 16
Corned do.....	16	16	18	18	8 to 12
Veal, fr. qr..	16	16	12	14	8 to 10
Hind qr. do..	18	20	18	20	10 to 12
Cutlets do....	20	22	18	20	20 to 24
Mutton, fore quarter....	16	16	12	14	9 to 10
Hind qr. do..	18	20	18	20	12 to 14
Chops do.....	20	20	18	20	14 to 16
Fresh Pork....	16	12	18	16	8 to 10
Salted do.....	16	14	18	16	8 to 10
Bacon.....	18	20	30	20	8 to 10
Ham.....	20	25	35	24	8 to 12
Shoulder.....	16	16	30	16	8 to 10
Lard.....	20	.....	20	16	10 to 12
Butter.....	20 to 50	.....	16	24 to 36	25 to 32
Cheese.....	20 to 25	.....	33	12 to 20	12 to 15
Potatoes bu..	56	60	48	1.20 to 1.50	1.40 to 1.60
Eggs, doz.....	20 to 25	10 to 15	.....	14 to 18	25 to 30
Tea, lb.....	.....	.....	75	40 to 85	50 to 60
Coffee.....	30 to 40	.....	36	24 to 40	20 to 30
Sugar.....	15 to 20	.....	12	5 to 8	8 to 10
Coal, ton....	.....	.....	3.10	3.65 to 4.38	3.00 to 5.25

London, Aug. 14. The reduction in wages of the Burnby cotton operatives came into force at many mills yesterday. The weavers have called a meeting for Tuesday to protest against the repeated reductions. Two of the principal firms of Dale district, Glasgow, employing between them 4,000

hands, have given notice of a 5 per cent. reduction, making a reduction of 20 per cent. since the commencement of the depression. These are the only mills which have been running on full time. It is feared that the rest of the mills, which are running only four days in each week, will follow suit, which will reduce the operatives to the lowest ebb.

Rev. Thomas K. Beecher has faith in hard work as a means of grace. "Hard work," he says in a recent article in the *Independent*, "keeps the depravity that is in us all from spreading. She who every morning must milk ten cows and care for the milk and butter will probably think no evil and do no wrong for quite a number of hours. Her more favored (?) sister, who had coffee brought to her bed, and is now wrestling with the question which one of three morning robes to put on, while she reads such a sweet story, is fast dying in self-indulgence. The necessity that compels birds and squirrels to pick up a living guides men and women along paths of equal innocence. And so I repeat: Work, honest, hard work is a sacrament that slows the smolderings of sin, until, God willing, the worker enters into rest, and finds help there to extinguish the fire which life-long hard work has kept from an out-breaking and all-devouring flame."

Among other immigrants there lately arrived in New York fourteen families of Icelanders, who propose to found a colony in Minnesota. There were about thirty middle-aged persons and many children—in all seventy-six persons. All spoke the Norwegian tongue. "The men were short of stature, and seemed to be intelligent. They were dressed in heavy pea-jackets, coarse trousers, thick flannel shirts and caps, with appendages for the ears. The women wore woolen dresses and heavy woolen shawls, and instead of hats they had a sort of head-dress consisting of a round piece of black cloth resting on the top of the head, from which depended a long black tassel attached by a silver band, which swayed to and fro in response to the movements of the wearer. The children were also dressed in heavy clothing, and they as well as the women, wore moccasins instead of shoes. The party bring some money with them, one person having £350, and the others sums ranging from £25 to £150. They seemed to be very simple and confiding people, and were perfectly satisfied with all that the authorities did for them." This is the largest company of Icelandic immigrants that ever arrived at the port of New York.

ABOUT FAMINES.

II.

THE FAMINES OF THE WORLD: PAST AND PRESENT. By Cornelius Walford, F. I. A.; F. S. S.; F. R. H. S., etc. London. Edward Stanford, 55 Charing Cross, S. W.

From a careful analysis of his table of actual famines, and a close examination of the various authorities from which it was compiled, Mr. Walford arrives at the following as the principal causes of famine:

1. "RAIN, by excess of which, producing floods, the soil becomes saturated, and decomposition of the seed is produced.
2. "FROST, whereby either the process of sowing is retarded or rendered impossible, or the vitality of autumn-sown seed becomes destroyed; whereby also the transport of grain was in former times rendered impossible.
3. "DROUGHT, whereby the natural moisture essential to vegetable production is withheld from the soil.
4. "METEOROLOGICAL PHENOMENA, other than the preceding, as comets, hail, earthquakes (the latter frequently leading to irruption of the sea), etc.
5. "INSECTS, as locusts, grasshoppers, ants, etc.
6. "VERMIN, as rats, etc., destroying vegetation.
7. "WAR, whereby cultivation is prevented, or the crops wilfully destroyed, or, as to particular towns and localities, where a blockade has been established.
8. "DEFECTIVE AGRICULTURE, arising either from ignorance, indifference, or unsuitability of climate or location.
9. "DEFECTIVE TRANSPORT, or bad roads, want of canals, or shipping, or wilful obstruction.
10. "LEGISLATIVE INTERFERENCE, whereby the natural course of supply and demand has been interfered with or interrupted.
11. "CURRENCY RESTRICTIONS, including debasing the

coin, whereby either direct or indirect influences may be brought into play.

12. "SPECULATION, known technically as 'engrossing,' whereby the necessary supply of food for the people has been 'forestalled.'

13. "MISAPPLICATION OF GRAIN, such as its excessive use in brewing; distilling, or by burning, whether willfully or by misadventure."

Mr. Walford ranks the first five as "natural" causes, the others being "artificial" or within human control. He gives carefully-drawn tables, showing the principal disasters which have gone to deprive people of their food-supply, but, curiously enough, after laboriously constructing these tables, he finds that the supposed causes of famines, the floods, frosts, droughts, visitations of insects, etc., do not at all chronologically coincide with the record of the actual famines. That is to say, taking the record of frosts, for example, he cannot find that famines have immediately followed severe frosts, as a rule. So of the other tables. He is compelled to say that when "critically examined, the facts of one table do not, taken as a whole, at all coincide—to say nothing of presenting complete harmony—with those of the other. There are some correspondences, but these may be simple coincidences. If you attempted to produce a table of the famines of Great Britain from the combined details of the causes which are usually credited as producing famines, you would produce a result almost entirely out of harmony with actual recorded facts." Mr. Walford attributes this discouraging feature of his report to the well-known want of harmony in the chronology of early recorded events. He says: "Before universal calendars, or a settled chronology obtained, the mode of computing time was usually by reference to the year the reigning sovereign had occupied the throne, as third of Richard II, etc." But after making allowances for differences of "old style" and "new style," and every other cause of discrepancy he can think of, he frankly admits his disappointment at this inharmony in his tables.

Mr. Walford's tables are very interesting and instructive in themselves, no matter how little they harmonize. The causes he assigns for famines are undoubtedly the true ones. The floods, the droughts, the frosts and the wars have occurred and have produced want. We have seen how destructive periods of famine have been to human life. But the direct loss of life from the causes of famines has been almost as great as that through the famines themselves. I think it will prove interesting to the reader if I give some extracts or condensations from Mr. Walford's tables of the "natural" causes of famines. I will begin with the table of floods and inundations, mentioning only a few which have been most destructive to human life, since the Christian era.

DESTRUCTIVE FLOODS OF HISTORY.

- A. D.
48. *England.* The Thames overflowed, the waters extending through four counties; 10,000 people drowned, and much damage to property.
323. *England.* The inhabitants of Ferne Island (off coast of Northumberland) destroyed by inundation of the sea.
358. *Cheshire, (England).* Inundation from the sea; about 5,000 people drowned, and much damage.
684. *Japan.* More than 500,000 acres of land in the island of Sikokf swallowed up by inundation of the sea, following earthquake.
738. *Glasgow.* Great floods; more than 400 families drowned.
813. *England.* Great overflow of the Severn; 2,000 people and 7,000 cattle drowned.
1014. *England.* Great inundation of the English coasts; "a number of seaport towns demolished."
1086. *England.* Heavy floods from rain. "In the twentieth year [of William the Conqueror] there fell such abundance of rain that the rivers did greatly overflow in all parts of the Realm. The springs also rising plentifully in divers hills, so softened and decayed the foundations of them that they fell down, whereby some villages were overthrown. By this distemperature of weather much cattle perished, much corn upon the ground was either destroyed or greatly impaired. Thereupon ensued first a famine, and afterwards a great mortality of men." [Plague].
1161. *Sicily.* Inundation of the sea drowned 5,000 persons. "Floods in many rivers, multitudes of people lost."
1162. *Holland.* Inundation from the sea; many people and cattle lost.
1165. *Sicily.* Irruption of the sea; 12,000 people drowned.
1188. *England.* Inundations of the sea "killed very much people and cattle."
1210. *Perth, (Scotland).* Great flood from overflow of Tay and Anan rivers; many houses washed down and people drowned. The King lost his youngest son and nurse in it, and twelve of the court ladies were drowned. The King and his brother with great difficulty escaped in a boat.
1212. *Sicily.* Inundation from the sea; "thousands of people swept away by it."

- A. D.
1219. *Nordland, (Norway).* "The St. Lawrence Lake broke out and drowned 36,000 people, besides cattle."
1228. *Friesland.* Irruption of the sea; 100,000 people drowned.
1287. *Winchelsea, (England).* Great inundation of the sea; more than 300 houses swept away.
1287. *Salandria.* Fifteen islands submerged by the sea, 15,000 people drowned.
1421. *Holland.* Dreadful and most destructive inundation, overwhelming seventy-two villages, twenty of which were never recovered. The loss of life [nearly 100,000 persons on some authorities] and property was immense. Many noble families were reduced almost to beggary.
1483. *England.* "The Severn overflowed during ten days and carried away men, women and children in their beds, and covered the tops of many mountains; the waters settled upon the lands and were called the 'Great Waters' for a hundred years after."—HOLINSHED.
1521. *Holland.* 1st November. "A dire inundation of the sea, and 100,000 drowned."—SHORT.
1570. *Holland.* Inundation. Entire villages were destroyed. The number of lives lost in Friesland alone was estimated at 20,000, and the inundation was very extensive in other provinces.
1607. *England.* The waters rose above the tops of the houses, and upwards of 100 people perished in Gloucestershire and Somersetshire. Flood also in Coventry, which destroyed 257 houses.
1617. *Catalonia, (Spain).* Great floods; 15,000 people perished.
1642. *Kaifong, (China).* Besieged by the rebels and the embankments destroyed. It was computed that 300,000 persons perished by this inundation.
1646. *Holland, Friesland, Zealand, etc.* Great inundations. Some authorities state that as many as 110,000 persons were drowned.
1705. *Ireland.* Flood at Limerick; "half Limerick drowned."
1717. *Zealand; Hamburg.* Inundation from the sea in Zealand; 1,300 persons drowned. "Incredible damage done in Hamburg."
1763. *Ireland.* Floods. "Above 200 persons perished on the river Nore."
1787. *Navarre, (Spain).* Great torrents from the mountains; over 2,000 persons lost their lives.
1788. *India.* Floods in Behar and other northwest provinces of the Punjab; said to have caused loss of 15,000 lives and 100,000 head of cattle.
1791. *Cuba.* Great torrents of rain; 3,000 persons and 11,700 head of cattle of various kinds drowned.
1800. *West Indies.* Great destruction at St. Domingo; 1,400 lives lost.
1802. *Lorea, (Spain).* A reservoir burst, which inundated more than 20 leagues and drowned upwards of 1,000 persons, besides cattle.
1813. *Widdin, (Danube).* Sept. 14. Island near, on which were 2,000 Turkish troops, suddenly flooded; all drowned.
1813. *Silesia, (Prussia).* The floods caused the death of about 6,000 inhabitants.
1824. *St. Petersburg, (Russia).* Flooded from the overflowing of the Neva. The river rose to the first story of the houses in this city. Carriages and horses were swept away, and a regiment of carabineers who had climbed to the roof of their barracks were drowned. At Cronstadt a 100-gun ship of the line was left in the middle of the market-place. In the two places more than 10,000 lives were lost.
1830. *Vienna.* February. The dwellings of 50,000 of the inhabitants were under water.
1833. *Canton, (China).* Incessant rains; about 10,000 houses were swept away and 1,000 persons drowned.
1876. *Bengal.* Great inundation of tidal-wave consequent upon hurricane. Estimates of loss of life as high as 200,000; loss of property immense.

Next follow, in Mr. Walford's book, tables of "The Great Frosts of History," "Periods of Excessive Drought and Heat," "Comets, Cyclones, Earthquakes, Hailstorms, etc.," and "Plagues of Insects and Vermin." Of these I shall only notice Table V. concerning comets, earthquakes, etc., and I shall be forced to defer mention of that till another number.

F. W.-S.

(To be Continued.)

BULWER ON COMPETISM.

In Bulwer's novel,—"The Coming Race"—are the following words on competism:

"In vain I boasted of our great men—poets, philosophers, orators, generals—and defied the Vrilya to produce their equals."

"Alas!" said Zee, her grand face softening into an angel-like compassion, "this predominance of the few over the many is the surest and most fatal sign of a race incorrigibly savage. See you not that the primary condition of mortal happiness consists in the extinction of that strife and competition between individuals, which, no matter what form of government they adopt, render the many subordinate to the few, destroy real liberty to the individual, whatever may be the nominal liberty of the state, and annul that calm of existence without which, felicity, mental or bodily, cannot be attained. Our notion is, that the more we can assimilate life to the existence which our noblest ideas can conceive to

be that of spirits on the other side of the grave, why, the more we approximate to a divine happiness here, and the more easily we glide into the conditions of being hereafter. For, surely, all we can imagine of the life of gods, or of blessed immortals, supposes the absence of self-made cares and contentious passions, such as avarice and ambition. It seems to us that it must be a life of serene tranquillity, not indeed without active occupations to the intellectual or spiritual powers, but occupations, of whatsoever nature they be, congenial to the idiosyncrasies of each, not forced and repugnant—a life gladdened by the untrammelled interchange of gentle affections, in which the moral atmosphere utterly kills hate and vengeance and strife and rivalry." p. 89.

COMMUNE FESTIVALS IN SWITZERLAND.

In each Commune in Switzerland there is a society for the purpose of target-shooting, which takes the name of *Abbayi*. Every year they have a festival, consisting of a shooting-match with prizes, a dinner and a dance. I was invited by the pastor of the place to witness one at the village of Mont, three miles from Lausanne.

As usual with all festivals or public gatherings in Switzerland, it took place on Sunday, for then all are at leisure to attend with their families. At about eight o'clock in the morning all the members of the society assembled, and forming into a line with drums and fifes at their head, they marched out to the appointed grounds, where targets had been set up and deep ditches dug for the protection of the scorers. The arms used were heavy-bore rifles, carrying a bullet weighing about an ounce; the distance was some three hundred yards. Taken as a whole, the shooting was very good; but there was none of that perfect accuracy attained since by the great improvements in fire-arms. The prizes, all useful articles, mostly of kitchen furniture, were hung on a stand in the center of the dancing-ground, to remain there till the end of the day.

The shooting was over at ten o'clock, and all the company, forming again into line, started for the church; arrived there, the drummers standing on one side of the door and the fifers on the other, beating and piping their best, the men filed off in good order between them and seated themselves in the front seats, and then, still making all the noise they could, the drummers and fifers went in, stopping only when in front of the pulpit, where, after a last roll and a last shrill note, they put down their instruments and took their place by their comrades. We had a very good sermon, mostly on the beauties of Switzerland, its customs and festivals, and the thankfulness that ought to fill the heart of all its inhabitants for all they enjoyed. After the service the procession took its line of march to the dancing-ground, where a large table had been placed covered with an abundant cold dinner. None but the members of the society and the village authorities were admitted, to the repast, and no woman found a place there. The light wines of the country were provided in abundance, and when hunger was appeased, speech-making and toasts came in order. By that time we also wanted our own dinner, and left just as the people were getting somewhat boisterous.

When we returned later in the afternoon the eating, drinking and speaking were over, and the female element had possession of the grounds; the wives, daughters and sweethearts of the village were there in their white dresses and brightest ribbons, and dancing was in full sway. All seemed to be enjoying themselves, nor was any sign of over-drinking visible, unless in a greater freedom from social restraint and a greater zest to enjoyment. The dancing was kept up till sundown, when the prizes were delivered and all returned home.

Where the villages are easily accessible to the townspeople and are known to have special attractions, these *Abbayis* draw sometimes very large crowds. I saw one at Montreux, on the shore of the Lake of Geneva, where certainly more than five thousand persons were on the grounds. In such a case the occasion loses entirely the Communal element, and becomes a day of pleasure for strangers and profit for the village.

In each village there is one society composed of all the unmarried boys of the village, and another of the unmarried girls. Their great festival is at Christmas, when they usually spend three or four days in pleasure and dancing. Some time before the festival the boys meet together and contribute the amount of money needed to pay their shares of necessary expenses for music and refreshments. Then they put all the girls' names in a hat, and each draws one, and has to take care of that girl during the festival; but if one is dissatisfied with his lot he can exchange with any other boy who is

willing to do so. Sometimes a young man who is very anxious for a special girl's company, and who cannot obtain it otherwise, pays quite a sum of money to the lucky owner of the right ticket; but he cannot acquire the right of exchange without first providing a gentleman to take care of the one that fell to his lot; and cases are not unusual where an unlucky one has to pay first to provide a beau to the girl of his lot, but not of his choice, and then to pay for the privilege of escorting the girl he desires. It is then the girls' part to provide their partners with dinners and suppers during the festival; and four or five of them band together, and each one in turn provides a meal for all the company. They thus spend their time, eating at different houses each succeeding day and visiting among themselves, and at night all meeting together for a dance. Quite often the young men disguise themselves and visit one of the neighboring villages, where they are treated to the best the place affords, and the visit is returned the next day. They have also dancing at Easter, and whenever a young man or a girl of the society marries, it is expected that the happy couple will pay, according to their ability, a sum of money to provide for a dance or a supper for all the young people. The amount is settled by arbitration between the bridegroom and delegates from the society, and is often the subject of much bargaining; but the victory usually remains with the societies, for public opinion always sides with them, if not unreasonable in their demands.

After marriage the life of the Swiss peasant is quite changed, especially for the woman. It is then all work and no fun, and gossip becomes the pastime of the women, while the men are too apt to spend time and money at the tavern; but a better education will in time give them a taste for more intellectual enjoyment.

ALBERT CHAVANNES.

HEROISM.

BY GEORGE WENTZ.

"When I Achilles hear upon the stage
Speak honor, and the greatness of his soul,
Methinks I, too, might on a Phrygian spear
Run boldly, and make tales for after times."

—Lamb's Dramatic Poets.

The sentiment of honor is an impulse of the spiritual part of man. True greatness can only represent the spiritual element in human nature. In the above vigorous lines the sentiment of honor is vividly contrasted with the means by which it is wont to be reached. To rush on the enemy is but an act of physical courage, the justification of which must be found in the purpose for which the combat is undertaken. Even Achilles himself could not become great by force alone. The human race has so far improved its methods that the use of material weapons for the adjustment of differences has become less needful; enforcement of rights and obligations being facilitated by reason simply of spiritual advancement in the discernment of right relations. The unknown poet who penned the strong lines given above speaks further for himself thus:

"But when we come to act it in the deed,
Death mars this bravery, and ugly fears
Of th' other world sit on the proudest brow;
And boasting valor toseth his red cheek."

For him, then, there is no fear in death; but he fears what comes after it—the other world. Why does he fear it? If he has no knowledge of it, and yet fears it, then is this hero superstitious, notwithstanding all his courage; for superstition is fear of the unknown. The known need not be feared, the unknown cannot be feared. If we face death as the greatest of evils in this world, is it likely that in any other world there can be a greater evil still? And if the hero does not fear death here, why, if there be death in another world, should he fear it there? Who, indeed, would not fear death if it were really the end-all of the be-all here? But that such a conclusion of life was never entertained by the mind of primitive man is apparent in the fact that the spiritual world was a reality in primitive culture. Man survived death, and returned from beyond its mysterious bounds; and when belief in such a reality grew latent, or was replaced with the hypothetical determinations of the clergy, death and the other world became terrors to the mind of man. When we come to understand that death ends nothing, that it is a means and not a finality, all men may be heroes; and fears of the other world will be transmuted into the same sort of confidence we feel in the beneficent ministration of this present ever-changing world. But in order that this belief should serve as a principle of action in daily life, future existence must be demonstrated. The coming heroism must be based on knowledge. Life is a treasure too transcendent to be the prize of a lottery or the stake of any game of chances. Man must know that

death is not a finality; and in order to attain that knowledge, all methods of inquiry and examination, without exception, should be at his command, till he be able to accept as a truism old George Chapman's assertion:

"There is no danger to a man that knows
What life and death is."

GOOD TO THE FRONT.

I sat near two friends a few evenings ago, one of whom seemed absorbed in the newspaper he held in his hand. Presently he threw it down, and with a look of disgust on his face said:

"When there are so many good people in the world whose characters are such that no one can help desiring to pattern after them, why should our newspapers, which are mediums of good or evil to their readers, be filled with the deeds of those who are disgracing themselves and their country?"

"True," answered the other, "Why should we talk and write of evil when there is so much good to look at, if we would only take the same pains to notice it that we do to see evil? What do you suppose would be the effect if the editors of all our newspapers should refuse to put anything into their columns that would not in some way cultivate in their readers a quicker perception of good in everything around them?"

"Why," replied the first speaker, "it would engender a new taste for the truth. It would make those who now gaze at evil till they are swallowed up in it glance at it as something to be avoided like a pestilence. With their attention constantly drawn to the beauties of truth and good, people would find a new desire growing in their hearts to free themselves from evil thoughts, and evil deeds would be few and far between. If the standard of good could be raised in all our newspapers, the necessity for speaking of evil would gradually die out, and evil itself would hide in the dark places of the earth."

"But," answered his companion, "some persons will object to this view, on the ground that nothing succeeds in the world that does not create a sensation."

"Granted. But which makes the greater and more lasting sensation, the rascalities of such a man as James Fisk Jr., or the inventions of James Watt?—the apostasy of some minister of the gospel, or the life of Jonathan Edwards? I believe that good has so many more charms than evil, that the characters of the greater proportion of the people in a city like New York would be sensibly changed in a short time, if the standard of their daily reading matter were elevated."

"So do I. Then think what a waste of time and attention would be saved and turned into other channels. Who knows the effect it would have upon the rising generation? Do we have the benefit of the inventive genius there is in the country? If pains were taken to search out the facts, should we not find a great amount of native talent quite obscured by the constant habit of looking at evil and at the records of failures? What talents lie hidden that might be brought to light, if those who now spend their time in hunting up and recording evil should seek out, in all the highways and by-ways, the modest geniuses who only need a little encouragement to make themselves known to fortune and to fame? What a field here for newspaper reporters! And what good they might accomplish! Many people, you know, read scarcely anything but newspapers, and their thoughts, perverted by what they read, govern to a great extent their lives."

"Yes; men go to their daily business after reading the morning paper with the feeling that evil lurks everywhere around them."

"Well, how shall all this be remedied?"

"I should say that we must assume, to begin with, that there is a great deal more good than evil in the world. Then let us notice it and seek it out if necessary. Let us talk about it and write about it, and encourage every one else to do likewise, and so set the current in the right direction. So will people come to feel that good is at a premium, and that their success in life depends upon their maintaining the true standard. Gradually every thought and wish of their lives will conform to the highest truth."

"True; but let us by all means insist upon a new standard of newspaper literature. Evil will then hide its head for shame. The day cannot be far distant when thousands who are now satisfied with the daily food furnished them by the average newspaper will demand that the records of murders, robberies, defalcations, etc., etc., shall give place to what is 'pure, lovely and of good report.'"

S. L. N.

THE MULHAUSEN PLAN OF CO-OPERATION.

[Edward Howland in Harper's Magazine.]

In discussing and introducing the practice of giving to the workers a certain participation in the profits of the industry, the Industrial Society has been most actively engaged during the past four years, and has given medals to the establishments that have introduced it practically. Its committee of public utility, to whom the subject was referred, reported unanimously that they considered the institution of a fund for insurance against disability from sickness or age should be regarded as a permanent charge to the establishment, and they recommend its institution in any event, whether the business results in a loss or a gain. The report states that experience has shown these guarantees can be securely made at a cost of not over five per cent. of the wages paid, and continues:

"Doubtless no legislation can impose this expense upon the chiefs of any establishment, but it is to be hoped that they would all consider it a duty to assure the permanence of the fund in any case, whatever might be the returns from their industry. This in itself is a participation in the profits, for it is certain that it is only from the profits that the expense of such insurance for the future could be taken, and on this point the Industrial Society is unanimous in recommending this form of participation. It is equally unanimous in admitting that when everything that a wise foresight can demand has been organized, it will be reasonable to think of supplementary combinations for creating the individual and direct participation of the worker in the profits, when this can be made a useful element in the business."

"Thus there is no question that in such a business as house-painting, where the worker cannot be overlooked, and the material is of small value, it would be an immense advantage to interest him personally, and reserve for him a large portion of the profits he made. The point upon which there is a lack of agreement is upon the possible assimilation of the great industries to the more elementary ones, whether, after having made the sacrifices necessitated by the insurance fund, it would be possible to further take from the profits an amount sufficient to procure for the workers benefits that are appreciable or appreciated by them."

"The ideal of the system of participation is certainly the coöperative society, that is to say, the association in which all the members, capitalists or laborers, partake of the gains and the losses."

From the several instances given by the report we will take only one or two of the most striking. The foremen and the workmen in a manufactory of chemical products, who have been at least a year in the establishment, participate each year for ten per cent. of the net profits by the balance-sheet. The division is proportionate to the yearly wages, and increases, according to the length of the service of each, by the following scale: Those who have worked from 1 to 5 years in the establishment have 3 per cent. of the amount; those from 6 to 10 have 4; those from 11 to 15 have 5; those from 16 to 20 have 6; those from 21 to 25 have 7; those from 26 to 30 have 8; those from 31 to 35 have 9; those from 36 to 40 have 10. So that, for example, two workmen having the same wages, and one being three years in the house and the other thirty-two, if the share of the first would be fifty francs, the share of the second would be one hundred and fifty francs. Should an employé die, his heirs have a right to his share for that year. The portion coming to each workman is placed to his credit upon a special book, and draws five per cent. interest, and cannot be withdrawn before the end of three years, except in the following cases: if he should die, or leave the establishment, or if the direction should see that it was necessary or advantageous that he should draw it. This arrangement has been in force five years, and the establishment employs 335 workmen, and during the past three years the majority of them have had over fifty francs entered yearly to their credit.

In another concern, where the system has prevailed three years, the details are as follows: All workmen do not participate, but only the best, and those who have been at least three years in the establishment, and are twenty-five years old. The portion of the profits to be divided is not fixed in advance, but it is left to the judgment of the direction of the house; and besides this amount, which varies with that of the profits really realized, a fixed sum of 7,500 francs is passed each year to the credit of the fund, even in those years when there is no profit. The total sum to divide is then portioned off according to the wages received by the participants, without any thought of the length of their service. The amount coming to each is then divided into thirds. The first third is paid in cash. The second is entered to his credit in a special book, and draws five per cent. interest; it is payable when the owner becomes sixty years of age, or when, being at least forty-five, he has been in the employment of the house for twenty years, or in case he becomes incapacitated for work, or dies.

The third portion is placed to his credit, and draws five per cent. interest, and can be drawn only the next year if he remain in the service of the house. The intention of this division is to gratify the desire for the immediate enjoyment of the money, to stimulate the habit of saving, and also, by throwing obstacles in the way of an unthinking change of place, to inculcate settled habits. From the yearly accounts it appears that by paying the sum of two per cent. on the amount of wages, it has been possible to secure the interest of employes, and their number increases every year, having risen in these three years from 112 to 201, that is, from twelve to twenty per cent. of the entire force employed. These participants have received in cash 16,426.54 francs, or three and a half per cent. increase of their wages, and their account-books show a total of 15,296.85 francs to their credit, or another increase of three and a half per cent. of their wages. The amount placed also conditionally to their credit represents an average of thirty-two to thirty-five francs a head, so that he who leaves the establishment for any serious reason will lose only about a fortnight's pay. The accounts also show that the workmen understand the interest they have to remain, for during the second year only six left, out of 112 participants, or five per cent.; the third year only two left, out of 150 participants, or one and one-third per cent. The time that this system has been in force is not long enough to enable the firm to decide absolutely concerning its value, but no trouble has yet arisen from it, and the firm see clearly a decided amelioration already in the conduct of the participants, and their opinion is that the establishments which have introduced this institution will in a few years have a decided advantage over those which have not, since they will have attracted the good workmen to themselves, and will not, on the whole, have a much greater amount to pay for so doing.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 21, 1879.

HOW TO HONOR THE BIBLE.

As the Bible has caused Communism, the effect of Communism will be to restore respect to the Bible by presenting anew its living spirit to the consciousness of mankind. The Bible under the manipulation of the formalists has come to be regarded too much as a mere ritual and book of service. Something is needed to bring out again afresh to the people its divinity, by showing it as a power in society and life. This Communism does. If stationary churches and stereotyped forms and imperfect society were to continue as they are, and these were all that could be presented as setting forth Bible religion, the world would become infidel, and with reason. But happily it is the glory of the Bible that it is not a mere ritual, but is a living, progressive institution that inspires continually improved forms and keeps pace with mankind, or rather leads the foremost van of progress.

Men cling to what they suppose is the Bible, when in fact they are hugging only dead formulas from which the Bible long ago escaped. If you want to find the Bible, do not go to any backward-looking institution, for it will never be there; but go to the very foremost, freshest, newest burst of social, moral and spiritual improvement, and there you will find the Bible rejoicing in its work. No lazy man can believe the Bible or keep company with it. It is only for the wide-awake, the irrepressible, the victorious. Infidels, who suppose that the Bible is an old book holding back mankind, and the churches, who think it is a good book of stationary forms with no motion in it, are equally out of the way. Both of them are dealing with the covers of the book only; neither of them with its substance and spirit: for the Bible is in reality a book of power, a mighty on-moving inspiration, which will never let mankind rest until the millennium of heaven drives all sin and suffering from the earth.

To honor and represent the Bible, then, we must not be caught in the letter of it, which Jew and Christian have successively outworn, but must keep near its *spirit*. Find out that class and that cause which embody the life of the Bible, which is set forth in the saying, "Thou shalt love the Lord

thy God with all thy heart, and thy neighbor as thyself;" and however heretical and unpopular they may be in the eyes of men, they alone are the exponents of the best of books, and theirs will be the honor of exalting it, and, by giving expression to its spirit, of saving the world from infidelity.

STUDIES IN PRACTICAL COMMUNISM.

II.

MORE ABOUT LABOR.

To the schools of Fourier, Owen, St. Simon, Cabet, and other social reformers, let credit be given for their faithful analysis and portrayal of the inharmonious conditions of existing society, and also, indeed, for the pictures they have given us of "what might be" were society reorganized on the basis of Attraction and Justice. Their arraignment of the old social forms, for their discordances, their miseries, and their injustice, carried conviction, and their appeals for a new social order from which these evils should be excluded were urged with almost irresistible force. Witness, for example, the following passage from a paper prepared by Rev. William Henry Channing—one of the most eloquent expounders of Fourierism—on the question, "Can Labor be made Attractive?"

"Passing from the admitted fact—that man is naturally active and intensely active—and from the universal experience of the delight which all healthy human beings take in games, we, in the third place, say that most persons even now find some kinds of industry which are attractive to them. He must be a dolt indeed who can meet with no occupation which is delightful. Most men, even amidst our present arrangements of industry, have several such occupations, either as regular pursuits or for leisure hours. The astronomer in his watch-tower, exposed for long nights to the cold, and poring over minute calculations; the chemist in his laboratory, amid fumes that are nauseous and unhealthy, acids which stain indelibly the skin, and explosive powders which endanger eyesight and even life; the musician, the painter, the sculptor, the architect; artisans of inventive faculty and skill in all branches; the enterprising business-man on the hot wharves and in the crowded streets; the horticulturist amidst his gardens and nurseries; the scientific agriculturist surrounded by the complicated details and urgent responsibilities of his estate; the busy housewife in her well-appointed establishment; the teacher; the physician; the surgeon; thousands, too many to enumerate, all about us, every day, devote themselves enthusiastically to labors which would be utterly disgusting and wearisome to their neighbors. And how simple the explanation of this is. These fortunate individuals have the opportunity of pursuing the work for which they have an instinctive or habitual adaptation. Make natural fitness the universal rule in assigning occupations; take off the pressure of harassing anxieties; secure means of rest and alternation, without which the most dearly loved employment grows distasteful from its monotony; and why should not life become so full of buoyant, earnest activity that drudgery would be unknown? Indeed, it is astonishing, that with such abundant and instructive facts before them all civilized societies have not long since, from the simple dictate of common sense, attempted so to arrange industry as to give every one the chance to do those things and those things only for which he has a native bias. What an immense economy of power and talent would be thus insured! But when societies shall attempt this obviously prudent organization of industry, they will find themselves necessarily and inevitably entering into Association."

But while credit is thus bestowed upon the social reformers of the past for calling attention to the necessity of great social changes and inducing men to strive for their attainment, it may be questioned whether practical Socialism would not have been farther advanced to-day had their pictures of the social millennium been less gorgeously painted, and they had taken more pains to make all understand that only a part—perhaps a small part—of the benefits of social combination could be realized for many years, and that only at the cost of great toil, patience and self-sacrifice.

To take a single point: the idea contained in the words we have italicized is almost certain to fasten firmly upon the minds of persons who turn their attention to practical Socialism. They acknowledge to themselves that all that is said against the monotony and wearisomeness of enforced labor is true, and they are fascinated with the pictures which imagination paints of an industrial heaven, wherein there will be no "harassing anxieties," no "wearisome labor," no "drudgery," every one having a "chance to do those things and those things only for which he has a native bias" and attraction: and they jump to the conclusion that they have only to get into an Association or Community in order to enjoy at once and for life this delightful industrial condition of things. Alas! often they

will not heed the simplest warnings of their new teachers. Tell them that Fourier himself would have called one mad who thought to entirely avoid monotonous and disagreeable labor in a society of a few scores or even a few hundreds of persons, and your words fall on deaf ears.

Now let us consider the actual condition of things in the existing Communities of the United States, and inquire, How nearly true is it of them that "every one has a chance to do those things and those things only for which he has a native bias?" The Communities would one and all have to answer: We have done much to improve the conditions of labor; its greatest burdens have been removed; its hours have been shortened; mechanical improvements have lightened it; invidious distinctions between different kinds of labor have been to a great extent removed; the monotony of labor has been broken; aggregation has done much to make it attractive; in short, it is true, as Charles Nordhoff testified after visiting our Societies, that comparing our industrial life "with that of an ordinary farmer or mechanic even in our prosperous country, and more especially with the lives of workmen and their families in the great cities, it is much freer from care and risk, much easier, much better in many ways, and in all material aspects." And still from the very nature of the case our industries are limited in variety and scope, and few of us can do "only that for which we have a native bias." We have to do that which is most in accordance with the interests of the Society with which we are connected; and this often necessarily involves the subordination of our individual choice. Generally this is not regarded as a great hardship, because we find happiness in the general prosperity; but it would be so regarded were we intent mainly upon our own individual gratification or distinction.

Fourier's idea was that an integral Phalanx or Association would consist of some eighteen hundred members, and that such a large number of persons would include all the trades and professions, and each one would therefore be able to find scope for his special talent within the Society. However that might be, it is certain that no Association or Community has approached that number; that existing Socialistic societies have but a few leading industries; that the prosperity of these Societies requires that attention and labor should be mainly concentrated on what is known to yield fair profits; and that private attractions as to special lines of labor must not be permitted to interfere with the main businesses of the Society.

When Associations and Communities are multiplied and magnified and affiliated, then it may be possible to realize all that has been conceived respecting the variety and attractiveness of their industries; then, but not till then, will their members do "those things and those things only for which they have a native bias." Meantime love for their chosen form of society and genuine public spirit may make every form of labor they are called to perform a positive pleasure.

DENTISTRY AND CRITICISM.

Dentistry, like criticism, is of recent development. It was formerly considered a branch of common medical practice, and has differentiated into a profession and science within the past forty years.

Success in dentistry requires that the patient should submit himself to the unbiased judgment of the operator, instead of allowing his feelings to dictate the course of treatment which shall be pursued. A dentist is unable to do work satisfactorily unless he can take a case completely into his own hands, and punch and probe, screw and scrape, wedge and hammer, as he deems best, and not allow the feelings of his patient to induce him to slight his work.

Suppose the case of a person whose teeth have had little attention for many years, and are in bad condition, full of cavities, and so sensitive as to cause him to jump with pain when anything unusually hot or cold is eaten: in short, occupying much of his attention and occasioning much annoyance. What would be the true course for a person in such circumstances to take? Clearly it would be, to seek out a dentist in whose skill and judgment he can place full confidence, and then put his case into his hands without reserve, leaving the question of

what shall be done with his teeth to the unbiased judgment of the operator, irrespective of mere feeling, even if it should result in the extraction of half a dozen decayed stumps.

Generalize this operation upon the teeth so as to take in the whole of an individual, and you have systematic criticism, such as was formerly practiced among the theological students of Andover theological seminary and is now practiced in the Oneida Community. That system requires that we shall submit our characters to the unbiased judgment of the truth expressed by our friends, our companions and those better and wiser than ourselves—put ourselves into their hands, and, ignoring our own sensitiveness and egotism, invite them to disclose to us their sincerest opinion of our character and course. That system assumes that every person should know the truth about himself, and that the heroism required to face the truth in respect to one's character will go far in correcting its faults; and it, moreover, assumes that one's associates and friends are able in some measure to do for a person's general character what the dentist can do for his teeth; that they can at least help him in overcoming and throwing off habits that are positively bad, and in checking tendencies that if left untouched might result in moral decay. That at least is the intention and object of the system of free mutual criticism—to do for the whole character what modern criticism is doing for the teeth. It is moral and spiritual dentistry—a new science or profession, if you please to call it so, that the world needs more than it needed dentistry, though that has proved a great blessing to mankind. In old times folks who would not submit to the "cant-hook" worried along through life with aching teeth. Now when teeth are troublesome the dentist criticises and judges them, pulling out such as cannot be saved and putting the rest in good order. So the old-fashioned way was for persons who found themselves in a state of inharmony with those around them, to worry along and make a life-misery of it; but criticism proposes in such cases to remove the causes of trouble and start a general state of harmony and happiness.

How obvious it is in regard to dentistry that the patient himself cannot see his own condition. He cannot inspect the holes in his teeth. He needs another's eye to do it for him. And just so it is in regard to our whole character. We may say, "We can doctor ourselves, and there is no necessity for submitting to other folks; we can see our own faults, and do not need the help of others respecting them." But we might just as well say that about our teeth as about our general character. We need, every one of us, to have somebody judge us who is not affected by our feelings—somebody to operate upon us who will not spare us the truth because it hurts.

Criticism, according to this comparison, is not arbitrary judgment of character. It is a work of mercy. Your dentist is severe, and he makes you suffer, but after all you know that he is doing you good, and that his work is a work of mercy to you. Probably as a general thing dentists feel very benevolent in their vocation. So the system of criticism must be regarded as a system of mercy. It is an attempt to relieve human suffering and promote human comfort by the severity of truth.

COMMUNITY ITEMS.

ONEIDA.

—The children take Turkish Baths regularly twice a week.

—Finished the raspberries this week. Entire crop 12,505 quarts.

—Where is the summer gone? Some of the young men are talking of going to the Lake skating.

—Our fruit-growers have furnished the canning factory with 9,204 quarts of raspberries for bottling.

—Our news reporter last evening characterized the new method of administering capital punishment, now talked of in Germany, as "solemn but picturesque."

—Wild blackberries, obtained from the low woodlands surrounding Oneida Lake, are a favorite table-fruit with many of our people nowadays.

—Among the excursionists the other day was a back-country farmer who asked, as he approached the broad staircase leading to the Hall, "Can we go up chamber?"

—Now is the time when those who are subject to hay-fever begin to feel the oppression of their yearly visitant. Mr. Nash has already fled to Peterboro, where he last year enjoyed entire exemption from the disease.

—Is it possible to extract a Communistic essence

from this little sentence in "Daniel Deronda?" "How could the rose help it when several bees in succession took its sweet odor as a sign of personal attachment?"

—On the 12th an excursion-train, containing a party bound for "Thousand Islands," arrived at the O. C. station about noon and stopped for fifty minutes, allowing time for 104 passengers to get their dinner at our dining-rooms.

—This excursion-going is having a wonderful effect in mixing up people. Think of a whole village, fifty years ago, emptying itself *en masse* for half-a-day into another village a hundred miles off. Yet this is now very common, and it seems to be in the line of the general progress of the nations toward mutual acquaintance.

—Our critic thinks we overshadowed our last week's Turkish Bath item—about the effect of the imagination in the case of the lady who thought the heating-room was hot when it wasn't—by precluding it with an incident so much more remarkable that, in order to have had our own anywhere near adequate to it, the lady ought to have been introduced into one of the apartments of the Keep, temperature at 40 deg., where, supposing herself in the hot-room of the Turkish Bath, she should have broken into a profuse perspiration and otherwise undergone a genuine Bilious-Briggs transformation. Sorry!

—Most of us seem to be so constituted that we have a great deal more enthusiasm for reforming some one else than we have for doing that difficult little operation for ourselves; we find it easy to offer an excuse for our own peccadillos, while it is hard to see the same amount of extenuation for those of other people. We are speaking of human nature in general. What we need is to learn how to put ourselves in each other's places all round, and then see how things look from our new point of observation. Our Community practice of mutual criticism gives us some idea how to do this.

—We keep two Turkish Baths in good running order, ready for use at any moment. One of them has a number of regular outside patrons who come to be treated mainly for rheumatism. The manager keeps the temperature usually between 150 and 170 deg., Fah., never letting it fall in bath hours below 145, nor rise above 200, except in rare cases, when he puts the heat at 240. Old bathers usually prefer the temperature at about 160. The other bath is used exclusively by the family. It is situated in the basement of the home dwelling, and is kept at the perspiring-point night and day. It is often a wonderfully efficacious remedy for colds, neuralgic affections, and the numerous other complaints which the flesh is heir to. If a person is seized with a "crick in the back," or a "stitch in the side," instead of running for the doctor, or applying a French plaster, he hastens to the Turkish Bath, takes a thorough shampooing, and comes out about as good as new. If one of the children is attacked with the croup at midnight, instead of putting on onion drafts, giving emetics, or doing the thousand and one other things which are recommended for that scourge, he is carried immediately to the Bath, where he soon finds relief. Some of our folks who have lived at W. C. are liable to occasional attacks of ague; but they often ward off a chill by getting into the Bath at the first premonition that "Old Shakes" is after them.

A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

II.

In 1834 J. H. Noyes received the gospel of Salvation from Sin. In this gospel was wrapped up the Oneida Community as the tree is wrapped up in the seed. Putney was the quiet nursery prepared for its early growth. This gospel was fully preached there by J. H. N. in 1835, and while it fell into some good and honest hearts, it found no aristocracy and no strong religious dynasty to interfere with its inception. The offensive bluntness of the second minister had cost him his place, and his successor was a man of very different temper. Controversy was odious to him. He could not bear a "muss." He kept a quiet pastorate of the same church till he was entirely superannuated. We have to thank him for giving us very little annoyance, though it may be a doubtful compliment to his ministerial faithfulness. Enlightened tolerance is one thing, and supine love of peace is another. We ascribe his inaction to the last rather than to the first. Perfectionism was excommunicated from his church with all due formality, but its doings outside were generally ignored. The Methodists, who were finally instrumental in our expulsion, had no meeting-house in the village at that time; their center was in a distant part of the town, and though several of their best members forsook their fel-

lowship for ours, they gave us no trouble for many years.

The respectability and general popularity of the Noyes family was one of the prepared conditions for the safety of the Community germ. Though it was the wealthiest family in town, it was one which always attracted the good-will rather than the envy of the less fortunate. It was unostentatious, approachable, hospitable. Everybody who knows anything about the founder of the O. C. knows that he finds his own happiness in making others happy, and that his appreciation of merit is without respect of persons. Something of the same spirit characterized the Putney stock. The father was in his element as host and patron, and the mother took into her heart with her own children all the boys and girls of the neighborhood. The father was scholarly, the mother was spiritual. Every lecturer that came into town, every artist or cultured notability of any kind that stopped in the place, was a guest in the mansion of the Noyeses. It was the home of clergymen in particular, but whether they were more attracted by Mrs. N.'s spirituality or Mr. N.'s varied knowledge and conversational power, it was not easy to tell. The open door, cordial hand and generous board entered into the charm no doubt. Mr. N.'s business integrity and the moral purity of the whole family were unblemished.

The character and social distinction of H. A. Holton, wife of J. H. N., added much to this favorable prestige. She was long engaged to a gentleman who, when he heard that she had joined her fortunes with the vagabond he supposed J. H. N. to be, is reported to have said, "Poor Harriet! she has thrown herself away. I would have carried her to Washington." He was then a member of Congress. An eminent clergyman of New York City labored hard to cure her of Perfectionism, with motives which were understood to be personal. Her grandfather, Hon. Mark Richards, by whom she was adopted, was Ex-Lieut. Governor of Vermont and her uncle, Hon. Wm. C. Bradley, would have been Governor many terms, if the Democratic candidacy were ever anything but nominal in that State. He was a widely known lawyer and savant. These friends had the magnanimity of true rank, and did not disinherit her as to her share in their property or their affections on account of her religious eccentricity, and except for that she had the highest esteem of everybody else who knew her.

The Putney Community had another fortunate outside connection in the family of an older sister of the Noyeses. Her husband, the Hon. L. G. Mead, was a popular lawyer in the county, and both had a wide social influence, which they benignly exerted in favor of their odd relatives.

The personal character and family reputation and family connections of those who formed the nucleus of the Community made it their true policy to settle where they were best known, as there they had the least to fear from the shafts of calumny and contumely. Nevertheless, this policy was instinctive rather than calculating.

Perfectionism at that time bore the reproach of Christ, and the devil too, as one might say. A sect in New York State taking the name had disgraced it by mysticisms and fantastic barbarities of manner and speech, and not a few of them by sexual irregularities, spiritual-wifery, etc.—and the Putney Perfectionists bore their reproach. When Mr. Noyes's social theory came before the world it was not strange that persons who did not make sure of the truth, and especially those who were willingly ignorant of it, should confound the two people, although the fact is that for eight years after that theory was published the Putney believers continued to walk in all the commandments and ordinances of common morality *blameless*. There was, probably, never a people where the law of chastity was more inviolate or its spirit more respected.

Perfectionism bore the reproach of Christ in its opposition to *legality*. It was not ashamed of Paul's doctrine, that the strength of sin is the law; that we cannot be saved from sin under the law; that we are not under the law if we have received Christ, who is the end of the law. This doctrine was the burden of Paul's epistles, and it was the burden of Mr. Noyes's writings in the paper which he published at Putney during these years. We find him, in the *Witness* and *Perfectionist*, in sharp controversy with Oberlin on this subject. But this doctrine was the occasion of much reproach. Those who chose saw in it only a cloak of licentiousness. Such persons ignored the antithesis, "Ye are not under the law, *but under grace*"; they only heard, "not under law;" and if you quoted Paul's words, "Christ is the end of the law *for righteousness*," they only heard, "end of the law," and that meant in their minds to abandon

yourself to all manner of wickedness. But our moral standing in Putney balanced in some sense all this reproach, and we had a peaceful growth there of nine years.

We may well call anti-legality the reproach of Christ, for what was his great offense? What did the Pharisees hate him for? Most of all for innocent breaches of their law, such as healing the sick on the Sabbath day and eating and drinking in neglect of some ceremonial injunction.

Vermont is generally considered a Brother Jonathan among the States, and if this allegorical personage represents rusticity and unsophisticated nature, the idea is true. Vermont is genuine *country* and it keeps the moral wholesomeness of the country to a great degree. It has no seaport and no great city; no thoroughfare of emigration running through it, and no manufacturing population. If the smart and ambitious quit its "sequestered vales" for the "maddening crowd," so do vicious pleasure-seekers, and the people who are left are comparatively uncorrupt. The O. C. was a monstrous birth of such a region, if it is the licentious system which many suppose. To have been born and cradled in the Green Mountain State is a sure token of its essential purity.

Study the local gravitation of the Community from the beginning, and you will see it always hugging close to the highest civilization. Vermont, Central New York, Connecticut, Brooklyn, have been its chosen homes. On this point Mr. Noyes once wrote as follows: "We have often been advised and urged by friends and correspondents to seek a field for our Communistic enterprises in the West. The alleged advantages of this proposal are the superior liberality of the population and the cheap lands of the new regions. Our advisers tell us that we can obtain toleration and get our living much easier by going into the wide spaces of the young States and Territories than by staying to battle with the fixed ideas and sharp competition of the long-settled Atlantic States. Our answer to these counsels has always been that our gospel, if it is worth anything, has power to conquer acceptance and toleration where civilization is at its best; our business as reformers is with the highest cultivation the world has reached; Paul did not slink away like the Mormons into the wilderness, but went straight to the high places of Greece and Rome; it is not the question for us, where we can escape inspection and vegetate comfortably, but where we ought to carry the light God has given us to help the march of mankind. This view has always held me to the determination to bide my time near the great centers of New England and New York."

(To be Continued.)

WOMAN'S TOPICS.

It is reported that Anna Dickinson will appear next month on the San Francisco stage in a play of her own writing.

Miss Charlotte Bruce has a farm near Lexington, Indiana, and this season took charge of the reaper and kept five binders "humping themselves" while she cut one hundred acres of wheat.

A Syracusan, eighty-four years of age, lately took to himself his third wife, and in this wise: learning that a woman in Massachusetts whom he had known fifty years ago had recently become a widow, he wrote to her proposing that she should visit Syracuse at his expense with a view to marriage, but with the understanding that if on meeting they were not mutually pleased the matter should be dropped. She made the journey, they were pleased, and are now no longer twain but "one flesh."

The house of Mrs. Adelaide Burton, in Raleigh, North Carolina, blew down, and that lady was taken out of the ruins to all appearances dead. They put her in a coffin and were placing the coffin in a hearse, when she tapped on the lid and announced her desire to make a few remarks. Though this was altogether out of the regular way, she was gratified, whereupon she proceeded to give excellent reasons why the procession should stop then and there. At present she is in capital health, and her house is being reconstructed under her personal supervision.—*Progress*.

One of the stories in Anna Dickinson's "Ragged Register:" "A Western man took a seat by her in the cars and tried to make her talk by plying her with questions, to all of which she gave monosyllabic replies. Becoming discouraged, he dragged some greasy bills and currency from his pocket and said:—'Well, now, look here; you'll never lecture in our town. It's too durned small. But I'd like to hear what you can do when your steam's up. I thought I'd get a free blow-out, but I reckon you weren't born yesterday—got your eye-teeth cut. There's a dollar; 'll that pay you for a good square talk and all the fixens?'"

A letter in the *Woman's Journal* from Berlin has this: "There are two young women (splendid specimens both

physically and mentally) who have received the first degree in the medical department at Zurich (and only six of all the hundreds of young men who have been in that department for the last six or eight years have received the first degree), and yet these two finely-trained women cannot be recognized as regular physicians because, forsooth, they have not passed the regular State examinations, which are closed to them. There are people here who declare that if any death occurs among the patients of these two women they will prosecute them, inasmuch as they are quacks and have no right to practice medicine. I doubt whether such prosecution could be maintained, but this shows the spirit of the people here."

A Danish woman in Chicago learned cabinet-making and wood-carving in her old home, which she has put to such good use in her own house that many visitors come away to marvel at the magnificent workmanship. Nearly all the furniture is the work of her own hands. The case of an organ is finished in hard woods; in front is carved a bird and fruit, and a ship under full sail, the water being represented by the natural wavy grain of skillfully joined wood. A secretary of unique design contains secret drawers of elaborate construction, and is made of three thousand pieces of wood. The tables, chairs, picture-frames and stools are all the work of Mrs. Olenson's fingers, as well as the beautifully carved bedsteads in the chambers. Mrs. Olenson has manufactured nearly all the tools which she uses, both of wood and of steel.—*Religio-Phil. Journal*.

THE IDEALIST THE REAL LEADER.

Mr. Garrison's career is a conspicuous illustration of the truth that, notwithstanding the practical politicians have an unmeasured contempt for "idealists," "dreamers," "visionaries," "extremists," or whatever they may call agitators who do not for the moment win in a count of noses, have no hearing at the "regular" conventions, no party organization of any weight or extent, no funds of any amount, no prospects for offices, nothing that is considered to constitute an efficient political machine—that these "idealists" are the real leaders in politics. The practical politicians, with all the consolidated force and prestige of great parties behind them, and all the hope of place and spoils ahead, are in the long run as clay in the hands of the "visionaries,"—the mere puppets and pawns of the "dreamers," the hewers of word and drawers of water for the "extremists." The strutting brigadiers who "wheel their States into line," the fussy captains of hundreds, the noisy orderlies and corporals, the mere spouters of speeches and drill-masters of discipline and organization, are all the subordinates of the man who furnishes the idea and object of the campaign.—*Boston Transcript*.

Rev. Dr. Patton, in remarking upon the case of Rev. Mr. Alcott (recently dropped from the Presbytery for anti-Calvinist views), says: "There is a theory of the divine decrees which, as distinguished from Supralapsarianism and Sublapsarianism, may properly be called Infralapsarianism, which Dr. Hodge calls Hypothetical Universalism, which is commonly known as the French view, or that of Saumur." Upon which an exchange says: "Plain and somewhat untutored persons who read the decision of this eminent theologian may be a little confused in trying to know just what steps they shall take in order to get to heaven. They may be reminded of the old lady who consulted a dentist in reference to a set of teeth which he proposed to make for her. She wanted to know if they would satisfactorily take the place of her original ivories. He replied: 'Madam, I assure you that, with these substitutes for ivory, mastication may be performed with such perfection that the process of deglutition may succeed without interruption, and in a healthy manner.' 'Yes,' said the old lady, 'I know all that; but kin a body chew with them?'"

Somebody writing from Las Vegas, New Mexico, gives the *Tribune* readers this picture of life in the dry places of the Southwest: "The town of Trinidad is a place of considerable importance in Southern Colorado, owing chiefly to its coal mines, but is an odd-looking town. It is a station on what is called the main line of the Atchison, Topeka and Santa Fé Railroad. A prong of the Denver and Rio Grande narrow-gauge road comes within five miles of it. As you approach Trinidad from the north, and while yet thirty or forty miles from New Mexico, you strike a new, or rather an old, a very old civilization. Every few miles you see villages of Mexican Spaniards. Sometimes the hacienda has only a dozen houses, but they are of adobe, with flat or earthen roofs, and built round a plaza. One of these Mexicanos cannot conceive of a town without a plaza. Their fields are small and badly irrigated. I suspect they have a limited supply of water, except when they do not need it. There are three kinds of inhabitants in these haciendas, Mexicanos, burros (a small donkey) and goats. The burro is a neat, but not a frisky creature. I saw one driven by his master to Trinidad with a load of wood composed of small

faggots as thick as your arm, the entire load being so much bigger than the burro that you could see nothing of it but its feet, the tips of its ears, and an occasional whisk of its tail. Behind it went its master with a short, sharp stick. He was a poorly dressed, swarthy-looking man, with a melancholy countenance. With these drivers, sometimes the Indian predominated, sometimes the Castilian. So very black some of them were, and yet with countenances so classic that they made you think of De Soto and Cortez. The master of the burro walked behind it, and periodically punched it with his stick. I timed one with my watch; he punched it every one hundred seconds. I suspect he did it under some traditional sense of duty. It did not appear to be an ebullition of wrath on his part, or to have the slightest effect on the burro. Yet was the little beast intelligent. I saw one, as two Americans approached it and its master, step promptly out of the way, as if it were conscious that a collision was not desirable, and then it turned its melancholy face up over the bundle of faggots to its master, as if it would suggest to him to do the same thing. They, that is the burro and the man, contrived between them to sell their load for twenty-five cents. Then the burro meekly and contentedly went and picked up a living while its master was doing the town, and when the master called to it they went home together; burro and man, typical of each other, meek, laborious, inviting an oppressor, living on little, getting little. And why had these people strayed away above the line of Old Mexico into Colorado? Alas, they knew as little of geography as they did of anything else."

ONE THING AND ANOTHER.

Will the Mormons fight or will they buy their way out of their difficulties?

The Irish are going to have their new university—bill has passed the House of Commons without division.

The dread yellow fever has come to stay in Memphis till frost arrives. The Board of Health has declared it epidemic.

The receipts of California wine and brandy in New York so far this year are estimated to be 1,000,000 gallons of the one and 100,000 gallons of the other.

When you have a vehement desire to convert some creature you must remember that maybe God has reserved his right of illuminating the poor fellow's mind.

The electors of Tennessee have defeated the compromise scheme of paying the State debt at 50 cents on a dollar. Probably didn't want to pay that much.

Thomas Carlyle is still under the care of his physician. This old "sage of Chelsea" is one of the very few men of letters who have had a message worth heeding.

France and Italy are of one mind about the Greek boundary claim, and it is likely that the Sultan will have to Porte his helm and carry out the agreement made at Berlin.

And now they say that the German Government is making careful inquiry into certain facts in view of the coming decision as to the proposed reintroduction of the bimetallic standard.

Three Deadwood miners panning gravel at ten cents of gold to the pan will, under ordinary circumstances, take out from \$20.00 to \$25.00 a day, or just about fair wages for that region.

The great fire in Serajevo, the capital of Bosnia, leaves 20,000 people homeless, 288 houses, 354 shops, and 48 warehouses in ashes. The loss is put at \$50,000,000, but this is called an exaggeration.

The Queen's County Hunt, of Long Island, took their horses, hounds and murky fox to Newport, R. I., and they had a gay time leaping mossy walls and chasing Reynard over the green fields of that clean-shaven island.

M. Labouchere is not interested in the North Pole: "I have never yet understood," says he, "what is to be gained by reaching the Pole. It seems to me like trying to swarm up a greasy pole with no leg of mutton at the top of it."

Just before every great election we always have to hear about the war between Tammany and the country Democrats. After the Democratic ticket has been put into the field we hear but very little about this war till the election is over.

Somebody in *Scribner* says this of September:

The golden-rod is yellow,
The corn is turning brown;
The trees in apple orchards
With fruit are bending down.

A Connecticut clergyman has found an old Sunday law on the statute-books of that State, and he is now trying to worry certain steamboat owners who are endeavoring to make a little money by running Sunday excursions from New London to Watch Hill. Some folks settle the question by shouting "blue law."

During 188 days of the year 1878 the National Gallery on Trafalgar Square, London, was visited by more than 900,000 picture lovers. Of this magnificent pictorial museum, the staple manifestly is the superb works, arranged in their various schools, by the great masters of the continent from the quasi Byzantine period until the end of the Renaissance.

Alfred Barron writes in his quaint "Notes:" "In order to have any profit in walking I find it necessary to look at the universe as composed of body and soul." Weston and O'Leary on the other hand agree that in order to have any

profit from walking you must keep a sharp eye upon the man who receives the gate money.—*Albany Weekly Journal*.

The Government of Nicaragua is engaged at odd times in making a narrow-gauge railway from Realejo, the best port on the Pacific, to Moabita, at the western end of Lake Managua. Another piece of road is to be built from the town of Managua, situated at the east end of the lake, to Grenada on the Lake Nicaragua, thus making a rail and water communication between the two seas. The Governor sends all the tramps and bad boys to work on his road when he has need of punishing them.

"The early prospectors" in the Black Hills, says the *Tribune* correspondent writing from there, "were right in supposing that six or ten-dollar quartz—that is quartz which contains six or ten dollars worth of gold to the ton—would not pay for working on the small scale, such as they contemplated, and they passed it over and went in search of richer work. Now they see the mines which they looked upon as worthless valued at millions of dollars in the markets of New York and San Francisco, and promising to be among the best paying mines in the world."

Political managers belonging to the party in power don't readily give up the idea that the incumbents of clerkships and offices are their natural prey, and ought to and can be made to defray expenses of party campaigns. The President has lately frustrated a new-fangled attempt on the salaries of his innocent quill-drivers. This is a serious matter with the party leeches and managers. It will be remembered that Mr. Gorham, late clerk of the Senate, and manager of the Republican propaganda, confessed before a Congressional Committee that over \$90,000 of the \$106,000 raised by him for the Republican canvass two years ago was extracted from officeholders.

An English medical writer has recently asserted that the practice long so common, of sending invalids to the seaside, at least in their convalescence, would fall into disfavor if physicians more clearly recognized the perils and inconveniences to which they are exposed. Apart from all other considerations, there is the ever-changeable climate, which scarcely maintains a temperature or a hygrometric condition two hours in succession on the coast, where it is affected by alternations of sea and shore influences. In fact, according to this writer, invalids generally fare better in country districts than on the coast, and the superior claims of "sea air," are, he thinks, not overwhelming, when the drawback of incessant change of temperature, etc., is taken into account.

"There has been a rumor," says the London correspondent of the *Tribune*, "that Mr. Evarts might be the man to take the place of Mr. Walsh at the Court of St. James. If he is tired of the State Department and cares for the post here, he would have the heartiest of welcomes. Few Americans are so well known in England personally or by reputation. The English bear him no malice for his victory at Geneva, and they would rejoice in the coming of a diplomatist whose fame as a talker has preceded him.....When you enter the literary circles, or circles in which men of letters, of science and art mingle, there is no lack of conversation of a very high order. But Mr. Evarts would find himself the center of an admiring company if he would but make up his mind to be Minister."

All the accounts from England represent the gloom there as to the financial future as growing deeper and deeper day by day. "Its intensity," says the *Nation*, "is largely due to the fact that confidence in the land as an instrument is shaken for the first time in English history, and the effect on the nerves of a very large class of loss of confidence in the land as an instrument is very like that of an earthquake. With trade crises of all kinds the public has always been familiar. Manufacturers and merchants have been exposed to tremendous and frequent risks since manufactures and commerce first began; one of the great sources, indeed, of the contempt of the landed gentry for 'business' has been its liability to ups and downs. Agriculture, it is true, had its drawbacks in the shape of bad seasons and short crops, but then there were hardly ever more than two bad seasons in succession; they did not entail ruin, and when the good seasons came the land remained."

It is understood that the State Department contemplates issuing a circular to the Governments of Great Britain, Germany, Sweden and Denmark, informing them that bigamy is a crime in our Territories and in every other place over which the United States has exclusive jurisdiction. This circular will call attention to the existing obligations on the part of those Governments not to allow persons to depart from their jurisdiction for the United States who are known to have criminal intentions. It will also call attention to the very strong presumption that persons coming to this country for the purpose of joining the Mormons are clearly persons intending to commit the crime of bigamy. Our Government will, therefore, regard it as a friendly act on the part of these governments if they will look upon the proposed emigration of Mormons to this country from our point of view and take measures to prevent the emigration of such persons to the United States.

"The Legislature of New Hampshire," says the *Nation*,

"has passed an act for the protection of holders of the bonds of repudiating States which may have important results. It provides that whenever any citizen of the State 'shall be the owner of any claim against any other States, arising upon a written obligation to pay money' which is overdue and unpaid, the holder may assign his claim to the State, and deposit the assignment with the attorney-general. Upon this deposit being made it is the duty of the attorney-general to examine the claims and the evidence on which it rests, and if it is in his opinion good, to bring suit upon it in the name of the State in the Supreme Court of the United States. The expenses of the prosecution are to be paid by the owner of the claim." A like measure was passed by the Legislature of New York, but the Governor of that State vetoed it. If States can in this way be made to stop the shameful practice of repudiation, there will be hope of a financial millennium.

Sir George Campbell has written a book on this country. When here he fell in with President Hayes, of whom he speaks thus flatteringly: "He traveled without any show, like any other passenger, but an ordinary passenger-carriage was reserved for him and his party, and a little attention was paid to them by the railroad officials. There was no crowd and no demonstration. Whatever may be said of the President's political character, I think that all who come in contact with him are agreed that he is what we should recognize in England as a gentleman, and that his wife is very much a lady. Socially they are certainly exceedingly well fitted to fill the position in which they are placed. I have heard the President spoken of as politically weak, but I am inclined to think that this opinion comes more from the members of his own party who disapprove of his measures of compromise than from anyone else. It is not for me to express an opinion on this subject, and I should not like to retail all he said; but this I will say, that I have not met in America a man more pleasant to talk to."

In the *Atlantic* for August, Walter Allen thus summarizes the "Two Years of President Hayes:" "What then has been accomplished in the first half of President Hayes's administration? The practice of determining the issue of State elections by the authority of the national administration, and enforcing that determination by the army of the United States, has been definitely abandoned. It was high time. The practice was essentially unrepugnant, was destructive of the rightful independence and dignity of States, was subversive of liberty, and was potentially, if not in experience, a wrong worse than that it was invoked to correct. The honor of the nation in respect of financial obligations has been vindicated in every point dependent on the action of the executive, a great burden of taxation has been lifted, the credit of the United States is as good as that of any nation in the world, and an era of sound prosperity has dawned. The civil service has been purified and invigorated. The executive has resumed the prerogative and responsibility which had been relinquished to enable party leaders to strengthen their personal influence. More than at any other time for two generations past, character, intelligence, and fitness for doing well the government's work, are the qualifications regarded in appointments, rather than zeal in party service. The people are delivered from the domination of office-holding agents of the administration in the conduct of their political affairs. The business of the government, whether affecting our foreign relations or our domestic peace and prosperity, is efficiently managed, with supreme regard to the commonwealth, and not with supreme regard for the political fortunes of those in power. But already the President's aphorism, 'He serves his party best who serves his country best,' is verified. In the congressional elections of 1878 the party in power held its own as the party in power is seldom able to do in an 'off year,' and was more successful than there is any ground in reason or experience to suppose it could have been if the old grievances had not been removed. Had the resident failed to do the things for doing which he is so rancorously blamed in some quarters, the Republican party in this Congress might not be stronger than it was in the forty-fourth Congress. The party is in a better position either for attack or defense than it was in two years ago. The change in the Republican position has compelled the democracy to unmask its purposes, and to take ground where it is terribly exposed. For this incalculable advantage on the lines of party conflict, as well as for the obvious improvement of all national concerns, the administration of President Hayes more than Congress, and the President more than any other Republican, is entitled to praise and gratitude."

Richard Grant White has another of his interesting English papers in the *Atlantic* for September. This time he writes of "nobility" and "gentry:" "The word 'gentleman' is peculiarly English. In other languages it has counterparts, but not equivalents. Although its application has been widened even in England during the last century, the core of its meaning has not been changed. To this, rather, there have been made additions, as the suburbs have been added to old London; but the city is the city still. It is in the English of England only that the word has this inner steadfastness; for, as I have had occasion to say before, when writing upon another subject, in 'America' this word

is entirely without meaning unless we know the person who uses it; and generally, too, we must know the occasion of its use and the persons before whom it is spoken. A gentleman is properly a man of gentle, or genteel, birth and condition; and this sense remains fixed in the word in England, although it has there, besides all the varieties of meaning and use that it has in the United States. When the gentlemen of the county are spoken of, or the gentlemen of England, not every man is meant, nor even every respectable, educated, and decently behaving man. There is implied a certain condition in life, a certain social position, which may or may not be accompanied, but which generally is accompanied, by a certain degree of wealth. But an English gentleman in his completeness is much more than this, even if he is lord of thousands of acres upon which his forefathers have lived for centuries. Earl Dudley, writing to the Bishop of Llandaff in 1821, said of Mr. Stuart-Wortley (a political opponent) that on an occasion of much public importance he 'spoke as became a great English gentleman;' and the Emperor Nicholas said that to be an English gentleman was his highest ambition. Now the earl and the emperor had something much more in mind than the visible position of a man whose forefathers had been 'spacious in the possession of dirt.' It was an idea of a man of independence, of probity, of a high sense of honor, of courage, of personal dignity, of good breeding, and of some knowledge of the world and of books. The ideal English gentleman adds all these to the position which is given him by his birth and his estate; and it is because it is acknowledged that, in theory at least, gentle birth in England, and the condition of life by which gentle birth is usually accompanied there, tend to foster all those fine qualities of manhood, and because they are expected of a man in that position, that the word gentleman has come to be, of all words that can be applied to a man, the most gracious and the most comprehensive of all that is admirable and lovable and of good report, and that it has come to mean something that is not always found under the coronets of earls or the crowns of emperors."

The *Nation* reviewing Boulger's "Life of Yakub Beg, Ameer of Kashgar," says: "From 1760 to 1862 China occupied towards the States of Central Asia very much the position which Russia has occupied during the last twenty years; that is, China was the advancing, absorbing and overbearing neighbor whom they all feared, and whose slow but invincible progress they sought, now by force and now by submission, to retard. As early as 1760 her onward movement had spread a panic through the whole of Western Asia, and Afghanistan seemed the only Mussulman power left in that region capable of resisting her. She was then in full possession of the whole region known as Eastern Turkestan, including Yarkand and Kashgar, which she governed by viceroys sent from Peking, and played with the adjacent potentates very much in the style with which the history of Russian aggression of late years has made us familiar, governing, on the whole, with much wisdom and moderation, and through machinery not unlike that with which the East India Company governed India, but repressing insurrections with horrible severity—in fact, by the massacre of the whole male population of the districts in which they occurred. But for some time previous to 1859 there had been a gradual decline in the force of the Empire, which culminated in the Taiping rebellion and other convulsions, and was taken by most external observers to be a sign of fatal disease. The officers in Central Asia were no longer able to resist the attacks of the military adventurers who pressed them on their borders, or to repress even the desultory risings of their own subjects, and between 1863 and 1862 Yakub Beg was able to gather force enough to drive them out of Kashgar and set himself up in their stead. * * * Since that date a change has come over the Chinese Empire which has received but little attention from foreign observers, so deeply rooted is the Western world in the belief that immobility is the law of Chinese civilization. Not only have its internal troubles disappeared, but its military and naval forces have been reorganized on the European plan. The infantry have received the latest arms of precision, the artillery has been supplied with rifled canon, and strategists have appeared in high command who are no mean rivals for anything Russia or England has to show; and they have an unlimited population, possessing almost matchless powers of endurance and adaptability to all climates and modes of life, to draw on for recruits. The experience of the last twenty years in war and peace, in fact, seems without touching their manners or institutions, to have launched the Chinese on a career of extraordinary military progress, and they have suddenly appeared as perhaps the most formidable of the three great competitors for dominating influence in Central Asia."

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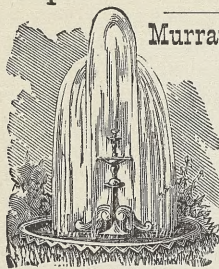
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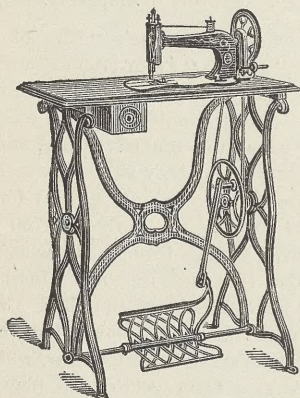
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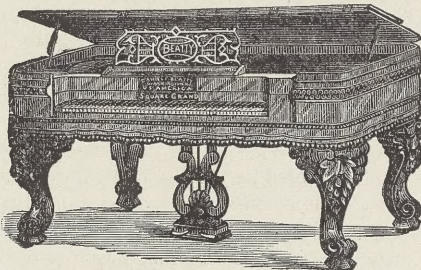
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